
The Passing of Empire by H. Fielding-Hall

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he entered. He was taught just enough English to enable him to obey commands. He was prevented from forming that race consciousness which alone causes a people to progress. He possessed no trained leaders. The wonder is that in the fifty years of freedom, starting with such a handicap and meeting with all the obstacles that he has had to since, he should have made as much progress as he has.

Mr. Miller advances the interesting suggestion that segregation will become more and more strict but that the race segregated will not be negro but a new sub-race of African-European blood, which is becoming an increasingly large percentage of the whole negro population. Two of the essays are devoted to education, in which as would be expected from the dean of Howard University, the author expresses the opinion that there is at least as great a need for liberal as for industrial education among the negroes; and his two chapters on the negro in the professions emphasize the fact that the race must have leaders who possess the broadest and sanest training possible to obtain.

INDIA

The following reviews of recent works on India have been written at the request of the Editors by Mr. C. E. Chatteree, of Clark University, who was formerly a student in the Universities of Calcutta and of Glasgow. These notes present the views of the best educated young men of India. [Editors.]

The Passing of Empire. By H. FIELDING-HALL. Author of *The Soul of a People*, *The Hearts of Men*, etc. Boston and New York: Houghton, Mifflin Company. 1914. Pp. 300.

Mr. Hall spent some twenty-five years in India and Burma, mostly in Burma. He belonged to the "Indian Civil Service" which he so much criticises in this book. He is an Englishman and has done more than most of his countrymen even think of doing; that is, he has gone deeper into Indian affairs with a sympathetic heart. He analyses the causes of "Indian unrest" more from the inside than from the outside as a casual observer. We may summarise the book thus:

India is lost to England in sentiment. She can no longer bear England's rule. She waits now but her opportunity and given that, she will depart from England. India can be regained. Only the humanity that is in touch with humanity and not paper, only the courage that never shirks a fact, only that clear-sightedness that sees beneath the surface ripple the trend of ocean currents,

can bring England safely through this trouble. To regain India two things are necessary. The government of India must be so reformed that it will come in touch with reality. It must know India and must serve India; only by doing so can it serve England. The whole ideal and personnel must be completely changed, and then self-government must be developed. This must begin at the bottom, not the top; in the villages, not in the council chambers; and on a firm and enduring base must be assisted to slowly grow.

All scholars, not tourists and casual observers, who have written on India, admit as does Mr. Hall, that it was a great blunder to destroy the "village community" in India which the most "efficient" civil service through "ignorance and prejudice" has totally uprooted. It has taken them two hundred years to accomplish this. How long will it take to reestablish it? That is what an Indian wants to know from Mr. Hall; but he does not answer that.

Mr. Hall is opposed to an increase of the "Indian recruit" in the Indian civil service; and as a matter of course wants to keep the higher offices not only under the control of but in the hands of the English men. Why so?

The Englishman, he admits, is arrogant and uncivil. He will never allow an Indian of the same service to become a member of his club. An Indian in the civil service is unpopular, he says, amongst his own community on account of jealousy, etc., and more so in the European community in India on account of his brown skin. Thus an Indian in Indian civil service is an anomaly according to Mr. Hall. He gives an example of a Madras young man who unfortunately belonged to this service and eventually ended this anomalous situation by committing suicide.

He does not say anything, however, regarding other Indians of the same service, most of whom are very well known and highly respected by the whole community.

Mr. Hall faces the situation rather boldly—he says that it is very unfortunate that the Englishman is arrogant, proud, haughty and positively uncivil; he can not get along on equal terms with an equally intellectual, moral and decidedly more temperate and courteous Indian belonging to the same service. So, "cut out" Indian recruits from the Indian civil service!

Then again we must remember that there are many domiciled Englishmen in India who will never submit to Indian rule—furthermore, consider the enormous English investment in India! Civil service is the great safeguard of English interest in India.

How could one imagine this civil service to be overcrowded with Indians? Thus obviously there is but one thing to do—"Cut out" Indian recruits from the Indian civil service!

An Indian, however (I hope pertinently) asks this question—would it not be wiser for the English people for permanent friendship's sake, to trust the Indian to shape his own destiny (let it be under English supervision) and keep everything than to distrust him and lose all?

However, we may differ and we do so on almost every count, with the author in his various conclusions, there is no doubt that the book is an excellent study of the present situation in India. He shows very clearly where the administration fails to touch the people and gives a vivid description of the strained relations of the ruler and the ruled. His diagnosis is fairly correct from an Indian point of view but his prescription will hardly find an echo from any Indian heart.

Anglo-Indian Studies. By S. M. MITRA, author of *Indian Problems*, *Hindupore*, etc. New York and London: Longmans, Green & Co. 1913. Pp. 505.

Both the government of Bengal and the Right Honorable Lord Curzon disowned the administrative measure known as the "Partition of Bengal" which took place during Lord Curzon's viceroyalty. Mr. (now Lord) Morley turned a deaf ear to the various supplications and petitions from Indian people of all classes without distinction of caste and creed, and put the partition aside as a "settled fact." Alleged sedition and bomb outrages were at their highest pitch. It was at this time that Mr. S. M. Mitra came as "Daniel to judgment." He supported Lord Morley's line of action though opposed by practically the whole of British India. He wrote a number of letters to the *Times*. Lord Curzon quoted passages from his book *Indian Problems* in a debate in the House of Lords. He came to prominence suddenly. The Indian public began to inquire, who is this Mr. Mitra?

Sir Valentine Chirol in his book *Indian Unrest* has stated that "in Hyderabad where the relations between Moslem and Hindu have hitherto been quite harmonious, a change is gradually making itself felt under the inspirations of a small group of Bengali Hindus, who have brought with them the Nationalist cry of 'Arya for the Aryan.'"

Mr. Mitra contradicts this statement *in toto* and thus furnishes us with his identity. He says: